

The FORUM

Vol IV No. 18 1-15 October 1989 (Fortnightly) Rupees Two

Gazette

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Strategy To Keep Sikhs Away From Voting

By FG Correspondent

Many observers are feeling disturbed on the All India Sikh Students Federation (Manjit Group) convention held at Amritsar on 20 September and government's response towards it. They are asking questions how first of all such a convention whose outcome was known was allowed to be held. Then why no action has been initiated against those who moved or passed resolutions including for "establishment of liaison with militant organizations in the country like the NSCN, the PLA, the Kashmir Liberation Front and the TNV front", "own raj, sarkar and darbar", plea for help from Pakistan, etc.

If this attitude of government is seen along with other developments and in context of forthcoming elections the answer seems to be obvious. By now it is quite

clear that in view of its precarious situation and prevailing mood in the country the ruling party is planning all types of strategies. Various reports, opinion polls and analysis so far have shown that if opposition is able to provide direct fight then atleast in some states it can have almost clean sweep. Punjab is considered to be one such state where if various Akali factions unite and join hands with other opposition parties, it will be quite difficult for the Congress(I) to win any seat. But if a significant position of Sikh voters do not participate in elections then Congress may win some seats.

The Strategy

It seems that Congress(I) is working on a strategy whereby a section of Sikhs do not participate in elections if some extremist organizations are allowed to mobilize some mass support for them and in the process also discredit the established Akali leadership, then a cult for boycott of elections

by them is likely to be quite effective. For some people will voluntarily follow their dictates and some will not go to polling booths out of fear.

It may be pointed out that even in September 1985 elections call to boycott elections was given. But then the government was supporting the moderate Akali elements and the ruling party was prepared to lose some seats. Now the situation is reverse.

The point becomes clearer when one finds government's hand in creating and increasing confusion in Akali ranks. SGPC president is being treated as a state guest in his detention. He is allowed to meet all sorts of visitors and make statements and allegations. One consequence of this has been the controversy about Akal Takht Jathedar, Prof. Darsan Singh. It is by now clear that relationship between Akal Takht Jathedar and SGPC president are no more cordial. Needless to say this can lead to confusion in Akali

ranks and cynicism among masses. Given a free hand by the government, some extremist outfits may gain public goodwill in the process, and oblige the government by giving a call for election boycott.

Sikh Card

Such a boycott call may help Congress also playing the Sikh card in some other states as it did in 1984. May be this time this card may not prove to be trump card but nevertheless it may have some impact. Prime Minister has already started beating the Anandpur Sahib Resolution and perceived threats to country's unity.

While almost all saner elements are suggesting for rejuvenation of democratic process in Punjab, the ruling party's thinking seems to be opposite. For it winning a few seats in elections is more important. And for that if national interest

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Police Brutality In Punjab

Height Of Highhandedness

By FG Correspondent

In the dark hours of September 10 a group of five policemen of Punjab attempted to rob the village Kaler Khurd in Gurdaspur district and in their unsuccessful bid to flee one innocent teenager was killed. Though this was not an isolated and new development of state terrorism, the incident has sparked off widespread resentment among the intellectuals and right-thinking people in the country.

For anti-terrorist operations an underground hit-squad was formed by the Punjab police some time back. They are often called 'Cats'. All of these Cats are given unlimited power and are granted even the 'licence to kill'. These underground hit-squads were originally meant to infiltrate into the network of terrorists and, thus, torpedo their base. But as time progressed these Cats turned into state criminals primarily because of lack of integrity in the security service system and sincerity in the actions of the government.

This latest operation of these

squads have once again displayed abuse of their unlimited power. Five of them travelling in a white Maruti van (PCB 1381) got to the outskirts of the village Kaler Khurd around 11.30 p.m. These Cats managed to bully the house owner's sister, Sukhwinder Kaur, and took away about 30 grams of

another daughter were out in the corridor. These AK-47 wielding men asked Mohinder's wife to call the male members of the house.

Having all the members of the together in a corner, one of them plundered into the house and started looting. Suddenly there was a commotion and a shootout

Police highhandedness has cost many a life in the trouble-torn state of Punjab in the last few years. The recent looting and killing spree in Kaler Khurd village is taking place only days after the unleashing of brutality on two mothers in the Batala police station area

gold ornaments and about Rs. 2000 in cash.

After the loot, these men jumped into the second house belonging to Mohinder Singh, a decorated soldier of the 1962 Chinese aggression. Mohinder and his daughter were sleeping inside while his teenaged son, wife and

followed it. Mohinder's son and one of the policemen were left killed in the confusion. In the darkness the Cats shot their own man and not realising this they waited for their friend outside the house.

In the meantime the boy's uncle, also a police constable living next door, went and informed the

Border Security Force personnel on duty at the Suchani post about 3 km away. These BSF personnel along with the villagers searched the pockets of the slain Cat whose body lay in the courtyard of Mohinder's house. From the pocket, an identity card bearing the name of Jaswinder Singh, son of Joginder Singh, resident of village Thande, was recovered. The identity card bore the belt number of the policeman which read, Number 1821. A driving licence was also recovered from the Cat's pocket which also carried the same information.

As ill luck would have it, the remaining four Cats did not come to know they had killed one of their own men. So they all waited for the dead man to come and drive them away, as the dead man had the keys of the van. So they waited in the nearby sugarcane field. The BSF personnel on seeing the empty van, surrounded the area. After a little search they discovered the Cats hiding in the field. Later these men were identified as known police Cats.

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LETTERS

Registration Of Parties

A total of 216 parties and organizations have sought registration with the Election Commission as political parties. All will pledge faith in the principles of "Socialism, secularism and democracy". But once registered, will they honour the pledge? Will the BJP and the Muslim League not seek votes in the name of Rama Janambhoomi and Babri Masjid? Will the Akalis not use the gurdwaras and ask for votes in the name of the Panth?

There may be millions in this country who do not believe in Socialism as an ideology. Should they be denied a political forum because Section 29-A of the Representation of the People Act so decrees? Will it not offend Article 19 (right to form associations or unions) and Article 25 (right to freedom of conscience) of the Constitution?

Had there been, for instance, a Swatantra party around, would the Election Commission have forced C. Rajagopalachari or Piloo Mody to go around mouthing the virtues of Socialism? When political pluralism is becoming a reality in Eastern Europe and even in the Soviet Union, why should we try to turn the clock back in India? One wonders.

And then, which brand of Socialism—Marxism, JP's Democratic Socialism, British Socialism, Nehruvian Socialism or Socialism of the Scandinavian countries—a political party will have to swear by to get itself registered? Will such a vague law not create difficulties for the Election Commission?

Secularism is a mirage in this country. The Congress(I) is an alli-

ance partner of the not-so-secular National Conference(F) in Jammu and Kashmir and of the tribal parties in Tripura and Meghalaya. It flirted with the Muslim League in the Tamil Nadu elections in January. In Mizoram it played the Christian card to the hilt.

The Janata Dal is an ally (in the National Front) of the semi-separatist DMK, the TDP and the AGP. Mr Devi Lal and Mr Ajit Singh swear by Jatism. Mr V.P. Singh had to depend on Syed Shahabuddin for Muslim votes in the Allahabad byelection. Mr Chandra Shekhar is up to anything, from flirting with the Akalis to wearing Jayaprakash Narayan's mantle.

The CPM had no qualms about joining the DMK-led front (in the Tamil Nadu elections) which had an alliance with the Lateef group of the Muslim League—leave alone its long association with the League in Kerala, even having Leaguers as Ministers.

Will registration be refused to all these parties?

And now democracy. In 1980, the Election Commission had pointedly referred to undemocratic trends in political parties and recommended that a law should be enacted providing for "regulating their internal functioning and the manner and mode of elections of their office-bearers." But has anything been done in this area? Things have rather worsened over the years.

In fact, Section 29-A was not at all necessary. We are a "sovereign, socialist, secular, democratic republic". And every legislator has to declare his commitment to the Constitution under Article 84 (for Parliament) and under Article 173 (for State Legislatures) of the Constitution.

S.S. Jain
Chandigarh

Christians and JD

With regard to the reported call from the Janata Dal to Christians to support it in the coming elections, it is true that the Congress has ditched the minorities and has not kept the word given by the Founding Fathers of the Constitution.

Since then, a lot of injustice has been meted out to the community, specially due to the President's Order 1950, according to which only the Hindu and Sikh Scheduled Caste and Scheduled Tribe communities could get the benefits of reservation and other privileges granted by the Constitution. There have been anti-conversion Bills passed in UP, Bihar and Arunachal Pradesh. In spite of the community's tremendous work in the field of education, health services and social services in building up the nation, the community is still looked down on by the Government with suspicion by deporting priests who have served India for more than 40 years.

The Janata Dal should promise to grant justice to the Christian community by rectifying and reversing the above mentioned order and granting benefits to Dalits in Christian and other minority communities.

Mark Machado

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Readers are requested to send in their letters neatly hand-written or type-written to the Editor, Forum Gazette, 3 Masjid Road, Jangpura, Bhogal, New Delhi 110 014. Letters may be edited for clarity.

Sound And Fury

Mr. Rajiv Gandhi gives extensions to Mr Katre and Mr Katre gives extensions to Mr Rajiv Gandhi.
—Mr. V.P. Singh

Mr Gandhi wants only the P.M. and the D.M. but not the C.M.—
—Mr Devi Lal.

Is the Congress(I) clean?
—Mr Nar Bahadur Bhandari.

The Congress(I) is just like the Ganga. It is pure and can never be dirtied.
—Mr Kalpnath Rai.

Which is a worse disease—cholera or plague?
—Mr E.M.S. Namboodiripad, asked whether he considered the Congress(I) or the BJP the bigger enemy.

I believe that Arun Nehru and V.P. Singh are making a "naqli" Congress out of the Opposition.
—Mr Akbar (Dumpy) Ahmad.

Political power cannot grow out of the barrel of Bofors.
—Frontier.

The line dividing politicians and journalists seems to be getting thinner by the day. Once there were politicians who wrote, now we have writers who politick.
—K.S. in The Sunday Observer.

I think the Press has contributed to fanning terrorism in the State.
—Dr Farooq Abdullah.

I have the highest regard for the Indian Press. I hold journalists in very high esteem.
—Mr J. B. Patnaik.

The idea of an Indian writing in English is fascinating to most people, like Dr Johnson's dog standing on hind legs.
—Jay Dubashi in Organiser.

You Presswallahs want to have unlimited freedom even to sell the country.
—Mr K.K. Tewary.

I am concerned more with my country than with myself.
—Mr Morarji Desai.

If anyone calls me a madman must I go around trying to prove I am not mad?
—Mr A.B.A. Ghani Khan Chowdhury.

I am Chief Minister, not a cheap Minister.
—Mr Devi Lal.
The iron curtain has begun to part.
—President Bush.

Solidarity was fully financed by the CIA.
—Mr B.T. Ranadive.

The very fact that the USA and the USSR should pay lip service to NAM should be a matter of concern to us.
—Mr A.P. Venkateswaran.

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NEWSHOUND

YOU'VE APPOINTED A 7-MAN COMMITTEE TO RECEIVE COMPLAINTS, A 5-MAN COMMITTEE TO REVIEW ITS DECISIONS, AND A POLITICAL AFFAIRS COMMITTEE TO FINALIZE THEM! ISN'T IT TIME YOU ENDED SUCH AD HOCISM IN JANATA DAL?

YOU'RE QUITE RIGHT...



"I MUST APPOINT A COMMITTEE TO LOOK INTO THIS!"



By Rap



The Sri Lanka Tangle

While an agreement between India and Sri Lanka for the withdrawal of the IPKF has been negotiated and signed, that does not appear to be the end of the matter. Both countries are interpreting it differently. India maintains that this agreement is an elaboration, and not a replacement, of the July 1987 agreement between the two countries. Sri Lanka thinks otherwise. In this situation, if things get further complicated it would not be a surprise.

India's approach is based on two assumptions. The stated one is that India entered into the 1987 agreement partly to protect the unity and integrity of Sri Lanka and partly to safeguard the interests of the Tamil population there. What remains unstated is something different, more as alleged by other countries than as admitted by India. This is an indirect way of saying that India looks upon herself as a dominant power in South Asia.

While this need not be questioned, at least one country—Pakistan—refuses to accept this hypothesis. With the American and Chinese support that Pakistan undoubtedly has her reservations about India and these cannot be disregarded. Consequently, this means some kind of continuing confrontation between the two countries.

Without going into these details, it is important to examine the unstated assumption which consists of two parts. One part (protecting the unity and integrity of the country) has been overtaken by events. If there is a near civil war situation in Sri Lanka, this is partly because of the presence of Indian troops in that country. To withdraw the Indian troops would save the unity and integrity of the country rather than otherwise. But India is not so willing to do so, more for reasons of domestic compulsions than because the presence of Indian troops in Sri Lanka helps the latter. This has been analysed in such detail by many a commentator that it is not necessary to say anything more about it.

It is the second part of the assumption which is more questionable. While it is true that India has a stake in the security and welfare of Tamils in that country, surely it does not require the presence of Indian troops in Sri Lanka to ensure it. This argument, if stretched further, can lead to ludicrous results. For instance, Indians constitute 10 percent of the Malaysian population. Except for one or two percent, the rest are Tamilian. Does it follow that if there is discrimination or insecurity for the Indians living in that country, India would be entitled to send her troops there?

What about Fiji? Half the population there is Indian. In the 1987 coup, they were displaced from power. What did India do in that case?

The point in referring to these analogies is that India has no moral or legal claim to intervention in Sri Lanka. Because of the peculiar circumstances in that country, something happened in 1947. To stretch that claim to the point of a continued presence in 1989 is neither defensible nor wise.

As stated earlier, Indian keenness to keep her troops in Sri Lanka is born out of electoral compulsions within the country. These are related to the loss of face in an election year. In a sense, election time is about the worst time for a rational and sensible political decision. What is happening today is largely because of the impending election. It requires to be said however, that elections, while important, cannot be allowed to decide the political future of the country. The country is more important than a political party and this must never be lost sight of.

By Amal Sanyal

The essence of economic development, as we all know, is the process of man's victory over the forces of nature. The struggle against nature at the most elementary level is for food, shelter and clothing, and at a more advanced level the same struggle continues in order to make nature yield these benefits more easily. The growth of civilization and productivity is essentially this process. It is a paradox, therefore, that this process of development which to that extent liberates mankind, should at the same time restrict the rights of its vast majority, putting them in servile bonds to the handful minority of others.

At a very general level of abstraction, perhaps we know the answer to this riddle. With each advance that humanity made in its path of gaining mastery over nature, the organization of people engaged in this pursuit became more complex, giving separate roles to separate groups of people in relation to this growingly complex organization of production. Private property and classes developed subjugating one group of people to another in the organization of the struggle for wresting away benefits from nature, soon giving rise to an uneven distribution of these benefits. The economic rights, which I may describe as the rights of having a fair share of the struggle against nature which is jointly undertaken, came to be unevenly distributed, not accidentally but as a necessary result of the process of human pursuit for freedom from nature. And to perpetuate this uneven character of economic rights, the political rights were devised in a manner that would reinforce rather than contradict the unequal distribution of economic benefits.

This very general understanding is, I believe, a common knowledge. And the belief, that given the spectacular achievement of the human race in its struggle against nature, it is feasible to do away with this uneven structure of rights and entitlements, stirs the people all over the world into myriad forms of struggles against all kinds of domination and hierarchies be it against imperialism or apartheid or chauvinism or for asserting human rights over other kinds of subjugation and oppressions. I will like to examine the question of human rights in the specific context of our own economic development. I will concede that at a sufficiently rarefied level of abstraction, the problem of rights in our society could not be very different from that in others and there may not be anything *Sui generis* different in the Indian situation. But at the more concrete

level it is necessary to understand the question in relation to our own process of development and its own specific institutions.

I will be brief. I feel that in the context of our own economic development, there are at least three distinct sources from which the problem of rights or the denial of rights emanate. The foremost, and the one least commented upon is the following. The economic evolution in independent India has been directly managed by the state. But neither the private sector industry nor the state had large enough resources for the kind of economic expansion the country had gone in for from the 2nd Five Year Plan onward. Big industry rather weak in its social base and credibility has been maintained in its political rule by an alliance with all other sections of property owning classes and the petty bourgeoisie, a fact which has preempted any possibility of

emanate. Not only are these people denied the right to education, shelter, employment, justice, minimum wages and health services, but their own perception of their traditional common property rights are treated as criminal and is one of the most distressing issues in many states of the country.

The second source that can be identified is related to the following facts. The political rule of big industry, as we mentioned above, has been feasible only through an alliance with various other classes. In the countryside for example, these other classes provide the electoral support for the big industry, and in exchange maintain their own oligarchical strangle holds on the local people. Similarly in industrial and mine areas the leaders of musclemen and money lenders find big capital their electoral support by manipulating, buying or coercing the workers and in exchange manage to perpetuate their own stronghold on the local people. Also, these local oligarchies both in countryside as also in industrial areas not only manage the electoral support but also provide the infrastructure, intelligence, social support and other resources for the local level government bureaucracy in its management of day-to-day affairs of these places and the distribution of loans, subsidies, and other official benefits in the area. They are thus an important component of the political system and are not going to get weakened with the progress of industrialization, as many people believe. This widespread rule of oligarchies at the grass-root level is a second important source of undermining and denial of democratic rights all over the country. They not only enforce unlawful contracts on the society at grass roots, but also forcibly block any possible access to law. They also impede the development of trade-union rights in the industrial areas as well as in countryside.

The second problem just discussed above stems from the continuation of old oligarchic structure of execution in a system whose declared appearance is democratic. The third kind of problems arise out of a genuine conflict between the old and the new in the process of development rather than because of their complicity. As a result of the development of industry, increase in the number of urban centres, spread of education and other positive developments in whatever limited amount, there has arisen in many areas of the economy a sense of defiance to the old local authorities, be it in the rural areas, in urban or metropolitan or post towns, inside offices and institutions or even inside the families. On the otherhand the

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To perpetuate the uneven character of economic rights, the political rights were devised in a manner that would reinforce rather than contradict the unequal distribution of economic benefits

resource raising through confiscation or taxation of private property. Among its various other consequences one has been the systematic encroachment by private property and state on common property in the country. Forests, pasture, beaches, rivers, fisheries and small mines that were part of common property, particularly in the areas of the Indian native kingdoms or tribal chiefdoms have been systematically encroached upon over the last forty years, and the process is still continuing. The resultant separation of millions of people from their traditional source of food, shelter, clothing and fuel, and forcing them upon the rest of the society as a source of cheap, ununionised, uneducated and unskilled labour to work on construction sites, as casual labour in large private and public units, in mines and in all kinds of low-paid and hazardous jobs is the first and foremost source from which problems of rights of various kinds

The Height Of Highhandedness

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Other Incidents

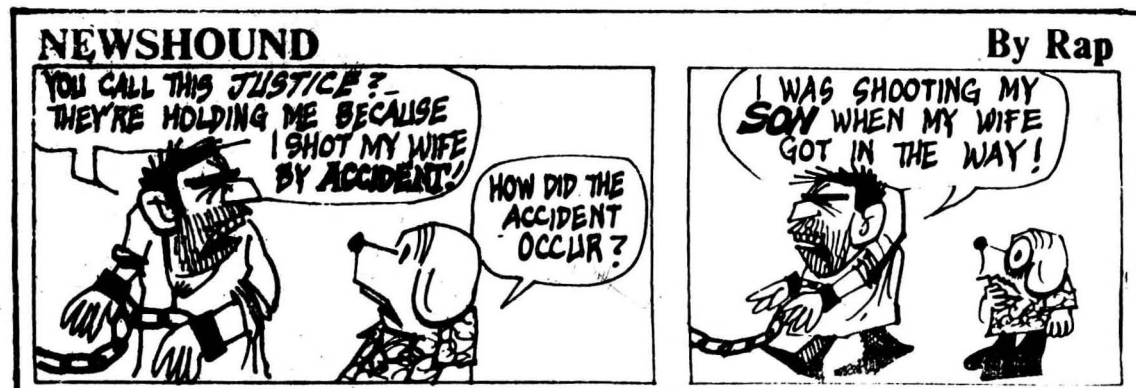
Police highhandedness has cost many a life in the trouble torn state of Punjab in the last few

years. This horrible incident is taking place only days after the unleashing of brutality on two mothers in the Batala police station area (The FORUM GAZETTE,

16-30 Sept. 1989). Even before the furore over the Batala outrage could die down, another incident of torture came into public view. Baldev Singh of Shapur village in

Amritsar district, was picked up by the Chowk Mehta police on April 18. He was released following a high court order, then again whisked away by the police. Again, the high court intervened and he was finally produced before a judge on August 25. He told a tale of brutal torture which has left him a virtual skeleton with

experienced police officer of Mr Riberio's stature has gone with the wind. The government, it seems, have no intention to find a solution to the trouble in the border state, instead it covertly pouring fuel into the fire which has already consumed a lot of oxygen. Some unfortunate reactions like that of murder and kidnapping of sons of



Discover the love of young generation

FOR LIGHT AND SOFT HAIR-FIXING

For anti-terrorist operations an underground hit-squad was formed by the Punjab police some time back. They are often called 'Cats'. All of these Cats are given unlimited power and are granted even the 'licence to kill'. These underground hit-squads were originally meant to infiltrate into the network of terrorists and, thus, torpedo their base. But as time progressed these Cats turned into state criminals

broken legs. The court ordered his immediate hospitalisation. The police on its part gave no official explanation for his illegal detention, though sources said that it was a case of mistaken identity.

The condition in Punjab is going bad to worse day-by-day. The government does not mind reason. Even advice from a most

senior police officers have already taken place. Killing of innocent children of police officers cannot be justified by any stretch of justification. But state, it seems, is bent upon creating situations in which terrorism flourishes, gulf between people and police increases, and ultimately chaos prevails. For what? That is anybody's guess

To Keep Sikhs Away From Voting

Continued from page 1

needs to be compromised that is no matter of concern. That is why leaders known for their belief in legislative politics are being kept in detention while extremists are being given free hand to arouse the sentiments. Police repression is providing sufficient following for extremist groups. On the other hands some of the leaders known for their moderation and legislative politics are being kept in detention

for no reason.

One wonders where this adhocism, just to win elections will lead. If government is serious to hold talks with extremist outfits then it must do so in a proper manner. But the game of playing on against the other will only prove dangerous for the long run. Hope people and those political parties which feel concerned about democratic values and national interest will realize the game and will not be trapped in it.

The Question Of Development

Continued from page 3

limited and tardy economic growth of the system cannot provide for these defying forces enough room for rehabilitation. Thus the forces of defiance are doomed to remain located in and ruled by the old local authorities everywhere and be damned because of their defiance. This incompatibility and tension, and yet the near-equilibrium which cannot provide enough impetus for a complete overhaul of old authorities results in a third kind of problems relating to denial of right—denial of women's rights inside the family, of the rights of students in educational institutions, etc., some of which are

worst problems today. Also as the defiance grows more pronounced, the oppression becomes more severe creating even problems for law and order and questions about the right to live. By nature these are isolated actions of defiance against unconnected local and small units and does not naturally result in an organization that can protect the rights within these units.

I do not know whether this kind of classification is of any immediate use either for the sufferers or for the organizations that this kind of classification may have its use at other levels of intervention into the problem of rights.

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By Baiju

Statue Of Manu Installed At H.C. Premises Move To Introduce 'Manu Smriti'

In June this year a life-size statue of Manu, 'the father of law,' was installed at the premises of the Rajasthan High Court by some ultra-conservative and anti-social elements with the 'partial' permission of the acting



The statue of Manu in the compound of the Rajasthan high court.

Chief Justice of Rajasthan High Court, Mr. Narendra Mohan Kasliwal, who is presently Chief Justice of Himachal Pradesh High Court. The installation of the statue has sparked off a major controversy with several scheduled caste organizations demanding its immediate removal.

Every human being is born free and equal. The lowness and highness of a person cannot be judged by the accident of birth. But Manu propagated an idea which went contrary to the very concept of equality of human beings. He concocted the idea of privileges and contempt on the basis of the so-called purity attached to a person by birth. The initiation of this idea paved the way for the Brahminist hegemony over the Hindu society. Manu helped the division of humanity into different groups and thus subjugated most of the groups permanently by providing a set of laws that would give Brahmins the most privileged position in the society.

The law of Manu is highly discriminative against the persecuted classes and women. Under the constitution of India, which enshrines equality, justice and democracy, any honour conferred upon Manu by the state should be a gross violation of the basic tenets and dignity of the Constitution.

The statue, jointly sponsored by the Rajasthan Judicial Officers' Association and the local Lions Club was scheduled to be unveiled on 28 June but because of the growing protests the unveiling ceremony was postponed, but some miscreants unveiled it in the evening the same day.

A plea filed before the acting Chief Justice, Mr. Milapchand Jain, by the Republican Party of India and other organizations in the last week of July argued that the installation of the statue would hurt the feelings of the scheduled castes and other weaker sections. Even as the Judicial Officers' Association agreed to remove the statue, a series of writ petitions were filed against the move. However, on July 28, a full bench of the court directed that the statue be dismantled.

The High Court registrar accordingly asked the judicial officers and the Lions Club to comply with the court's order. Subsequently, Justice Mahendra Bhushan Sharma issued an injunction on the order in response to a writ petition. Arguing on behalf of the petitioner, Acharya Dharmendra, his counsel, Mr. C.K. Garg, said the removal of the statue would have far reaching legal and constitutional implications as Manu was a revered figure among Hindus.

The counsel also argued that though the court was competent to grant or refuse permission of a statue, it had no power to order its removal once it was installed. Such an order would be an offence under section 295 IPC and a violation of Article 15 of the Constitution, he contended. Mr. Garg warned that if the High Court "gave into pressure from a handful of people," it would be setting a bad precedent. Any order to remove Manu's statue from the court compound would lead to a chain reaction and almost every statue in the country would have to be dismantled on one pretext or

other.

The counsel for the Ambedkar Vihar Manch, Mr. Prakash Bagri, said the decision to install Manu's statue had violated the spirit of the Constitution. He contended that 'Manu Smriti' was at the root of all

Sharma referred the case to a bench of the High Court. Over the past few days, many dharnas have been organized in the Court premises in protest against Justice Sharma's order.

badly shaped gods or hut mosques with a box for extracting donations. On the footpaths, in the middle of roads, in government offices, public vehicles and almost everywhere, where one is not supposed to install his religious feelings in any form, one can see a moorthy of a god. Now-a-days all government meetings and ceremonies are commenced with rituals from holy books. However, only the beginnings are marked with a religious note, the course ignores all dharmas.

So far all these unwarranted and tension creating actions have been subjected to questioning by judiciary. But with the installation

The law of Manu is highly discriminative against the persecuted classes and women. Under the constitution of India, which enshrines equality, justice and democracy, any honour conferred upon Manu by the state should be a gross violation of the basic tenets of the Constitution. But with the installation of the statue of Manu in the compound of a High Court itself, the whole question of use of religion for dubious gains is legitimised

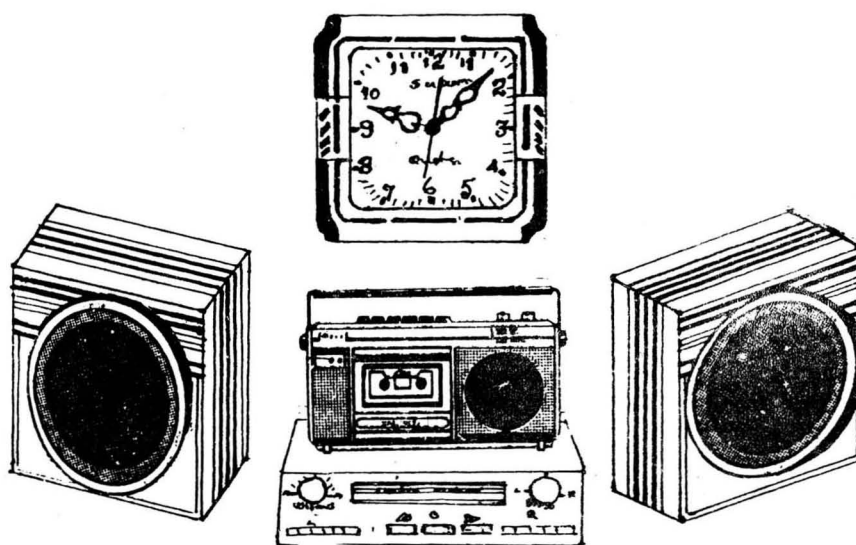
evils in Hindu society today. He demanded that the statue be shifted to a new site.

Use of public property and public places for religious purposes is a common doing in India. In every corner of the street one would find a small temple with

of the moorthy of Manu in the compound of a High Court itself, the whole question of use of religion for dubious gains is legitimised.

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By Dr. Saleem Kidwai

have equally benefitted from each other."

There is hardly any country in the world with which India has better, warmer and more cordial relations than the countries of the Arab world. Jawaharlal Nehru was the main architect of Indo-Arab understanding which has been built up into a solid edifice. He laid the conceptual framework of India's Arab Policy long before India became independent. By virtue of being the undisputed authority on foreign affairs in the Indian National Congress, he prepared the base for Indo-Arab friendship long before independence.

Nehru was basically a historian. His study of world history turned him into an admirer of the creative contributions of the Arabs to world civilization. Besides, he was greatly fascinated by the ceaseless intellectual and cultural contacts between India and the Arab world since time immemorial. While addressing a seminar on Indo-Arab relations in 1964, he rightly observed: "Throughout the course of history both the regions, representing two great civilizations

Defeating Imperialist Designs

To Nehru, India and Arab national movements were integral parts of the tide against world imperialism. He was fully conscious of the imperialist designs of Britain not only in India but in countries like Palestine. As a freedom fighter he cherished an emotional affinity with the nationalist stirrings in all parts of the Arab world. Nehru shared with many of his eminent Arab contemporaries the belief that the struggle against imperialism was one and indivisible.

While in prison, Nehru spent a good deal of time in pondering over the events in other countries and seriously analysing the world situation. He had keenly followed the events in Palestine and had a complete grasp of the issue at stake in that conflict-ridden country. Nehru was fully aware of the designs of British imperialism that followed the same policy of divide and rule in Palestine as it did in India. As he pointed out in his famous work "Glimpses of World

History", "so England puts Jewish religious nationalism against Arab nationalism and makes it appear that her presence is necessary to act as an arbitrator and to keep the peace between the two. It is the same old game which we have seen in other countries under imperialist domination; it is curious how often it is repeated."

Stressing the need to sympathise with the Arabs, Nehru argued "India and Palestine have both their national problems, and both struggle for independence. They have something in common in the struggle, and the opponent is the same...We must, therefore, understand each other and sympathise with each other." He thus found something common to the Arabs and the Indian people—the fight against British imperialism. His meetings with the representatives of the Palestine Nationalist Movement at Brussels in 1927 gave him greater insight into Palestinian affairs. He was very much influenced by the struggle of Palestinians against British imperial-

Jawaharlal Nehru A

ism. His support for Palestinian Arabs was derived not only from moral considerations but also from his anti-British and anti-colonial sentiments.

The Great Betrayal

Nehru viewed the Balfour Declaration of 1917 which favoured the establishment of a Jewish national home in Palestine as "a gross betrayal of Arabs by British imperialism." At the instance of Nehru, the Indian National Congress expressed a complete sense of identification and solidarity with the Palestinian people and passed several resolutions (drafted by Jawaharlal Nehru himself) supporting the Arabs

in their struggle against the British and the Zionists. For instance, the All India Congress Committee adopted a resolution at its Calcutta Session as far as back as 1937. The Congress party at its Haripur session denounced British imper-

ialist designs aimed at depriving the Palestinian people of their homeland and creating the so-called National Homeland for the Jews. It further resolved that the method of solving the Palestinian problem should be an amicable settlement between the Arabs and the Jews. It appealed to the Jews not to seek shelter under the B

The acid test of the foreign policy of a country is the way it views the interests of the oppressed. Viewed in this context, it is concluded that India's policy as enunciated by Nehru

was in complete conformity with the Jewish Mandatory Authority and not allow themselves to be exploited by British imperialism. Again, the All India Congress Committee at its Wardha session in December 1938 passed a resolution deploring the unholy alignment of the British with the Jews in Palestine with British imperialism. All these resolutions

LITERATURE

The Mind c

By Dr. O.S. Prem

Literature, in any form, exhales beauty as flowers exhale colour and fragrance. The waves of literature permeate in the mind and inculcate aesthetic sense, a poetic justice "Give the wisest Symphonist a tempest to render". Nothing is easier than to imitate the whistling of winds and the noise of the thunder. Literature speaks direct to the mind and no material is so powerful to affect the imagination as this.

We approach life from two angles—the objective and the subjective. At every moment, we are conscious in two ways of the world around us and we look out upon realities from two outlooks. Our reflections range from our senses confined to the four walls and glimpses around on the one hand; and our thoughts soar at will over the objects and existences of every country and every age. These soaring sensations are concerned solely with subjective outlook and termed literature.

Literature, is the record of the impression in the wider sense, made by the realities of life, upon great minds and of the reflections which these men have made upon them. The subject matter covers the whole range of human life and activity.

Let us pause a moment to introspect what literature does for us. We converse with the great

dead, with Buddha with Plato, with Addison. We walk the streets of Babylon, of Rome; we see great monuments of Alexandria, of Shiraz, of Egypt, reared ages ago and some long since crumbled to the dust, we recreate the life of distant epochs, of Mahabharata, of Ramayana, of Paradise Lost, and thus by comparison gauge the progress achieved by men of today. Through literature, we learn wisdom from Solomon, from Aristotle; law from Justinian, Morality from Vedas, Upanishads. More than this the masters of creative literature make region of their own, people with the children of their genius. Homer has given us an

A nation with
like a

an of sunlit islands and the seas; Dante a dark and mysterious Inferno; Milton a garden of Eden; Shakespeare, a new England with landscapes brightly hued and people finely real, than the original; Moliere, a France, more natural and vivid than France of the Grand Monarque. And so it is that Faust, Hamlet, Odysseus, Beatrice and the rest, spiritual offsprings of great souls live side by side with Alexander, Caesar, Joan of Arc and Moses. For literature has made the personalities as familiar as those of our dearest and intimate friends.

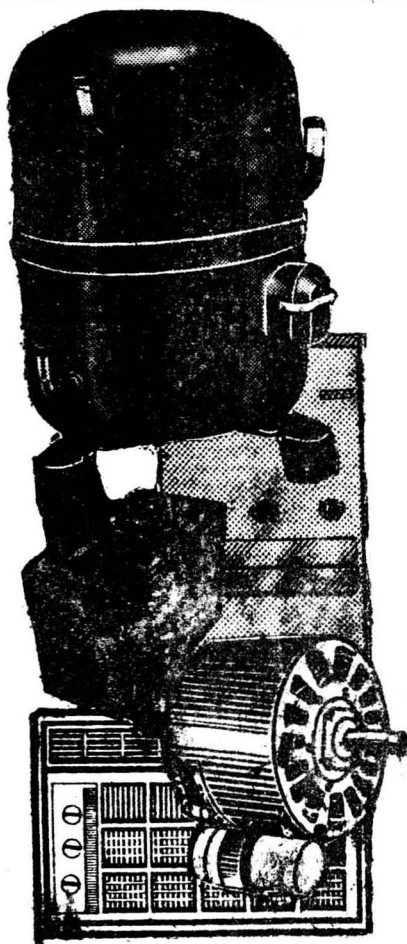
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And The Arab World

ng obviously reflected Nehru's sentiments. Besides passing the resolutions the Indian National Congress had several times sponsored the observance of Palestine Day in order to mobilise mass support, against the anti-Palestinian British Policy.

In an article published in "The Hindu" on December 17, 1938,

success or failure of the country is whether the country gained or lost. In context, it can safely be said that India's policy on West Asia under Nehru is farsighted.

Nehru categorically asserted that "Palestine is an Arab country and Arab interests must prevail there."

While the national movement in India under the leadership of Nehru sympathised with the national aspirations of the Arabs, the latter realised that their own participation was tied up with the

outcome of the Indian struggle. This brought India and the Arab world nearer to each other and close contacts were established between the Indian National Congress and the Arab national parties like the Wafd Party of Egypt.

India's Interests

It is, therefore, not surprising that independent India under the stewardship of Nehru felt emotionally and morally committed to the national aspirations of the Arabs. As the architect of free India's foreign policy Nehru evinced an abiding concern for Palestine which was and continued to be the crux of the West Asian problem. One of India's first priorities in the United Nations was to raise her voice against the Partition Plan that created Israel. India tried her utmost to avert partition. She along with Yugoslavia submitted a Plan for a federal state of Palestine. But unfortunately the plan did not find favour with other countries. As a result, Palestine

was partitioned and Israel emerged as an expansionist state grabbing a lot more territory than was assigned to it by the United Nations resolution.

Nehru was fully conscious of the complications, the creation of the state of Israel had brought into the region. In a speech in August 1958 he pointed out, "Ever since Israel came into existence, it has been a source of constant irritation to the Arab countries. This was because the Arab countries have looked upon Israel as an outpost from which their freedom might at any time be threatened."

Nehru fully agreed with the fears of the Arab countries. Consequently, in the United Nations and its various forums as well as in various Afro-Asian and Nonaligned Conferences, India supported the Arab stand. Nehru's opposition to the creation of Israel was based on ideological as well as emotional factors. Ideologically, India knew from its own experience that partition did not solve basic problems; rather it accentuated them. Emotionally, the long standing friendly ties with the Arabs moulded Nehru's attitude. Then there were questions of India's political and

economic needs and interests. Undoubtedly the Arab States are the best markets for Indian goods. The Arab countries provide a substantial capital for Indian industries. The Arab markets are a source of much needed foreign exchange. Particularly important is the fact that India's growing need for petroleum crude supply is being largely met by the Arab world.

India under the leadership of Nehru also wholeheartedly supported the freedom movements in Algeria, Morocco, Tunisia and South Arabia. This support of India to the Arab cause was totally in line with her declared policy of supporting freedom movements in Asia and Africa and her adherence to the principles of secular nationalism.

The Suez Affair

However, it was during the Suez crisis that Nehru made a decisive impact on the Arab mind. Nehru took the earliest opportunity to make it clear that freedom of navigation in the Suez Canal was not contingent upon being run by a foreign-owned company. He justified Nasser's nationalisation of the canal and maintained that Egypt had sove-

reign rights over the Suez Canal. Nehru's India lost no time in condemning the Anglo-French-Israeli attack on Egypt. Nehru denounced it as "a naked aggression", reminiscent of the "past colonial methods". India further showed its solidarity to the people of Egypt in their hour of crisis by extending a loan of Rs. 50 million to Egypt which was subjected to Western economic blockade.

In broad terms Nehru's Arab policy was rooted in three converging principles: opposition to imperialism; extension and consolidation of the area of peace; and restoration of India's cultural, economic and commercial links with the Arab world. The Nehru era indeed witnessed an all-round development of Indo-Arab relations. It was during this period that the foundations of a sound and viable policy were laid. The acid test of the success or failure of the foreign policy of a country is whether the interests of the country have gained or lost. Viewed in this context, it can safely be concluded that India's policy on West Asia as enunciated by Jawaharlal Nehru is logical and far-sighted. The economic, cultural and political interests of India are inexorably linked with the Arabs both in the short as well as long term perspectives.

LITERATURE

of Humanity

for understanding the world and heightens and intensifies the pleasure that we derive from works of art and the face of the nature.

"For oft when on my couch I lie in vacant or in pensive mood they flash upon that inward eye which is the bliss of solitude". And then my heart with pleasure fills...

Literature is the mind of humanity. It interprets every fresh sensation and experience and the race at large has a record of its past in literature and it is in the light of this record alone that its present circumstances can be understood.

Reading maketh a full man; conference a ready man and writing an exact man."

Weak literature is a stunted tree

To define literature, then in a satisfactory manner is an Herculean task.

Literature has its importance in the life of a community. A country sans national literature, or too insignificant to force its ways abroad, it virtually unheralded and unknown. Literature is the immortality of speech, the brain of the humanity, the mirror of the society—a reflection of life.

The literature of knowledge is the direction, a rudder whereas the literature of power is the sail, the move: One cater to the mind, the other to the heart. One provides the reason, the other the pleasure,

the sympathy. It appeals to desires, sentiments, passions. This literature perpetuates feelings and emotions that are true to all ages in all countries i.e. admiration, pity, tenderness, simplicity and innocence.

The link between literature and life is vital. The expression of social life and thought is all literature and the noblest literature is one that expresses in profound and universal way the most treasured content of our corporate life. Literature takes on all characters of life, its virtues and vices, its achievements, its aspirations and its failings.

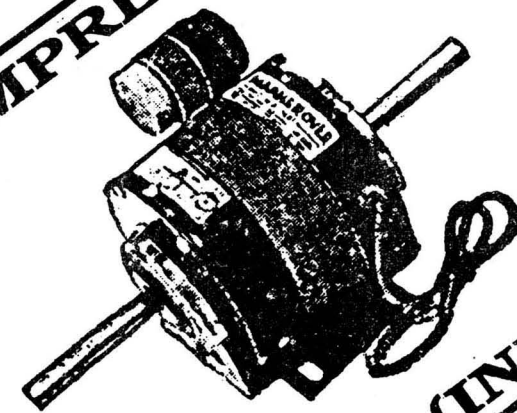
Literature is social reflection of changing times through changing conflicts and struggles. Literature must rise above prejudices and oddities and is universal, aiming above to rise superior to the narrow sectarian interest in favour of a humanity as a whole. The poetry of Nanak, Kabir, Farid have immense Universal appeal. Literature is a social function. Walt Whitman has truly said, "Object is to free, and dilate the human mind." An immortal book is a source of strength for ever, inspiring one and all, allover. Goethe says, "Decline of literature is the decline of a nation, the two keep pace in their downward tendency."

The study of literature nourishes the soul: prepares the youth, adores prosperity, solaces adversity, delights a Home, and refines sensibilities. A nation with weak literature is like a stunted tree.

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DUSSEHRA

The Victory Of Good Over Evil

By Neera Swaroop

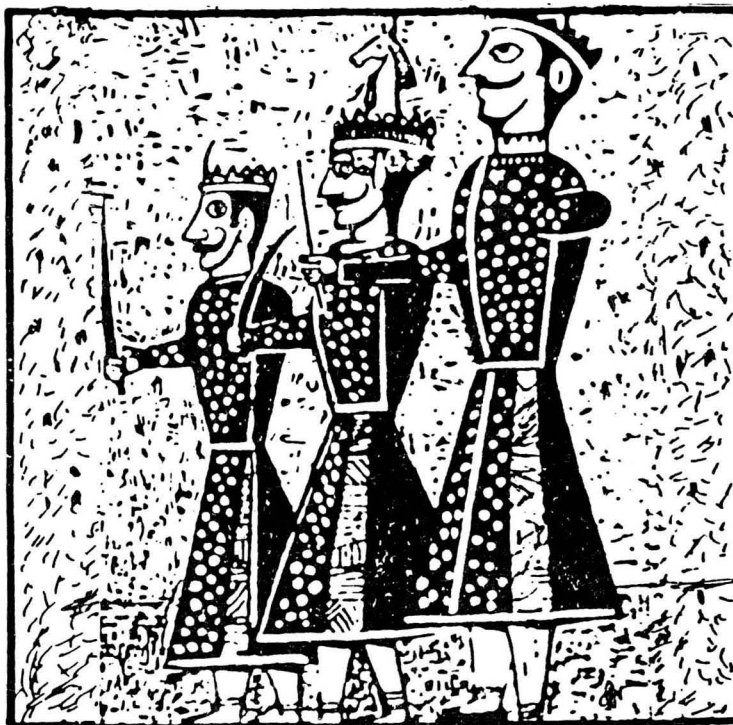
Durga Puja and Dussehra are the curtain raisers of the festive month of October, when the country becomes a colourful kaleidoscope of festivals. Each festival is a joyous celebration of life. Like the colours of the rainbow or the seasons that drape the Indian landscape in spring green, mustard yellow and chilly red, the festivals and fairs of India are myriad and infinite. The major festivals of India like Dussehra and Deepawali (Diwali) are celebrated throughout the country, though the emphasis and the rituals involved change from region to region.

Dussehra is observed in different ways in different parts of the country. It is celebrated as Ram Lila in Northern India (Delhi and Uttar Pradesh), as Durga-Kali-Puja in Eastern India (Bengal, Bihar), as Warrior's festival in Western India (Rajasthan, Gujarat), and as Navratri in South India. But essentially it is the worship of 'Sakthi' (valour) Goddess Durga is symbolic of.

The ten day festival begins on new moon day of the month of Ashvin. The first nine days of the

month are exclusively for the worship of Durga, a practice popular from ancient times. Called Mahanavmi it was initiated when Brahmins worshipped the nine incarnations of the goddess, reciting verses from Vedas and Puranas, for peace and prosperity for all. The war Goddess? Durga had killed the demon Mahishasura and the ninth night called Mahanavmi was marked for the 'Niranjana' festival when 'Aayudha' (the weapons of war) were worshipped by the militant ruling clans. The festival had political significance, for on the following day i.e. Dashmi (October 10 this year) expeditions were planned. Sabarotsava, also celebrated on Dashmi was an occasion for licentious revelry and amorous courtship called Bhagalinga. Later, Dashmi came to be associated with the slaying of the ten headed Ravana by Rama.

Durga Puja and Dussehra com-



memorate the victory of good over evil, of vice over virtue.

The association of Rama, the seventh incarnation of lord Vishnu,

is based on the belief that he invoked the blessings of Goddess Durga (the embodiment of Sakthi) before his final battle against the demon king Ravana. Each of the first nine nights, Navaratri of this festival is dedicated to a different aspect of the Goddess Durga. Thus in Delhi, and Uttar Pradesh in particular, principal episodes from the epic Ramayana are enacted on open air stages.

Ramlilas have become an annual feature of the cultural and religious life. They are based on the story of Lord Ram as projected in the *Ram Charit Manas* of Tulsidas, one of the greatest medieval Bhakti poets of the country, primarily because it is the greatest of our living literary heritage, grand in design, majestic in sweep, heroic in content and extremely rich in human values and conception. The tremendous influence exercised by this immortal story over the hearts and minds of millions of our people over the centuries is unique in the history of world literature. The message of *Ram Charit Manas*, that ultimately good triumphs over evil and that this triumph is not something spontaneous but a result of continuous gearing of human effort, holds good for all times. The epic tells us that divinity can be realised only through the path of self-abnegation, sacrifice and renunciation. This philosophy is brought home again and again through a plethora of episodes lending it a unique Indian personality.

Of all the episodes enacted the most thrilling part of the Ramlila celebration is the vivid portrayal of the final battle between Rama and Ravana given by masked dancers who go on elaborate floats in a procession through the city. On the tenth day, the culminating point of the festival, colossal paste-

board and cracker-stuffed effigies of the three principal demons of the Ramayana—the ten headed Ravana, his brother Kumbhakarna and his son Meghnada—are burned down to the cheers of thousands of spectators chanting, *Ramchandra ki jai*.

Vijaya Dashmi, which falls on October 10 this year marks the conclusion of the colourful Dussehra festival. In Delhi the day commemorates Lord Rama's return home from exile after his victorious crusade against evil. In the Bengal tradition the day is observed as *Kali Puja*. It commemorates the 'coming home' of the victorious Durga after a prolonged and bitter battle against a wicked demon, whose atrocities against the pious and devout assumed intolerable proportions. After killing the demon, the daughter Durga on this day returns to her husband (Lord Shiva) in the Himalayas after the Dussehra reunion with her parents in the plains.

In Rajasthan Dussehra is observed as 'Soldier's Festival'. Traditional arms and armour of the by gone chivalrous era are brought out for display and worship. Rajput women observe the occasion with prayer and fasting. Young girls are especially enjoined to perform the Nava Durga Puja to propitiate the nine incarnations of the Durga for blessings and marital happiness.

In the Kullu Valley against the backdrop of snowclad mountains' villagers dressed in their colourful finery take out processions of local deities to the music of pipes and drums and an animal is offered in ritual sacrifice to the gods.

Also famous is the Dussehra on Mysore, where caparisoned elephants lead a colourful procession through the gaily decorated streets of Mysore city.

In South India it is Vijaya Dasami. It not only marks the end of Dussehra but also the beginning of a new chapter for children. The day is considered most auspicious to initiate children into the 3 'R's'. The concluding day is devoted to the Goddess Saraswati in her manifestation as the patron of learning and the arts. In Tamil Nadu a peculiar aspect of Dussehra observance is the display of dolls representing the various manifestations of gods, and their manifold minions. Made of clay and dazlingly coloured by craftsmen these dolls are arranged attractively, tier upon tier in a central hall in every South Indian home. They are on display all the ten days.

Indeed the heritage of India is an amalgam of cultures which have survived race after race in a riot of colour, music, drama, dance, song and prayer, becoming an integral part of its festivities. These festivals invariably reflect the aesthetic refinement of Indians.

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Playing With The Security Of The Nation

Mr. Jagam Vengal Rao, the Union Industries Minister, made some statements on September 4, 1989, which contains some very serious remarks and observations on the conduct of the former Chief of Army Staff, General K. Sunderji. The matter should not be allowed to escape the public notice, since these will have very serious repercussions on the morale of the defence services, particularly of the Army as it involves the integrity of the Generals' cadre as such, who have not only to defend the country from foreign aggression, but assist in maintaining the law and order in the country itself and also perform very delicate duties on the call of other countries as a peace-keeping force. He is the person to build up the character, and discipline and leadership of the whole officer cadre and rest of the entire force without which even well-trained forces would fail to play the requirement of its role.

Out of Vengal Rao statement the points demand special attention are: a) integrity of the general; b) political ambition; c) guts to protest and resign; d) prestige and image; e) favour and sense of responsibility towards armed forces. In nutshell Mr. Rao maintains that General K. Sunderji since had some political ambitions made belated disclosures about the Bofors gun deal, otherwise, if he were honest and his sugges-

tions "in cancelling the contract were not accepted he should have resigned, and his prestige would have gone up. He is accused of nourishing some favour after retirement in the way of being appointed as governor or on some other position. But the Centre had not obliged so far though his junior Lt. Gen. Dayal was favoured with Lt. Governorship of Pondicherry. The inference one could draw from this is that the government has the policy to keep the Generals who could be twisted to oblige the politicians as it is alleged that Lt. Gen. Dayal did during Operation Blue-star for performing role other than of his own.

Now the question before us is, who selects the person for the post of Chief of Army Staff and what are the criteria for that? It is a declared policy and procedure of the government that it is the whole Cabinet of Ministers which examines the cases of Generals in the run for the said post. After full scrutiny of their merits and political considerations, which implies that the person should be of non-political character and of course

professionally outstanding and dedicated to the cause of the service, the merit of seniority is totally set aside if one does not qualify for the post otherwise. The question arises then under what circumstances General K. Sunderji was selected and was found in all respects a man of character and a sound professional soldier that he was allowed to have his full successful term of service. How is it that all his minus points like lacking of integrity and political ambitions did not come up in the course of crowning him with the most responsible duty in the country?

For the prestige of the Army and government's relationship with Army (Chief), even if the assessment has gone wrong the Cabinet should have swallowed the bitter

pill, rather vomiting it out with stink endangering the morale of the Army and foiling the respect existing between the men and the Generals. Mr. Rao cannot afford to accuse the General for his minus points under the existing situations because no one is going to believe him. A political or immature leader may falter in this respect, but not a seasoned soldier like General Sunderji.

The other most important question is why he did not resign when his suggestions were not accepted. Yes, we the soldiers do expect that all our officers, especially the cadre of Generals to have this basic quality as an integral part of their character, which is essentially needed to protect the interest of the organization. But would the politicians holding the

reins of power allow such Generals even to become Army Commanders to occupy the post of Chief of Army Staff later on. The experience shows no to this.

It is difficult to comment authentically in favour of or against the statement made by General Sunderji in respect of the Bofors gun deal. The glow of the whole episode seems to indicate as is to bail out the Prime Minister from the Bofors scandal. But what one should be concerned about is the morale and image of the defence services, which would be objectively studied by the foreign countries to exploit our weaknesses. In conclusion, it would suffice to say that the national leadership and public are to ensure that the defence services are allowed to function without political interference. The Generals should be kept free from this kind of episode. Washing the dirty linen in public would only denigrate our country's prestige and strength in the international community. And most importantly it will affect the blind faith of men in their leaders' character—the key to success of any army in the world.

AN APPEAL

Dear Friend:

On Baisakhi day, three years back, we started this magazine without raising any capital or collecting donations. When it was brought out, everybody told us that once we start, the support is bound to follow. This had not happened. In spite of this we have persisted and managed to continue. The paper has been very well accepted and appreciated by intellectuals, with its obvious limitations.

At this stage we will like to draw your attention to some of the developments which underline the importance and necessity of an English paper which speaks for minorities and human rights. What happened in 1984 and particularly in November 1984 are the details that do not have to be recalled. Our point of view was never projected with the result that the poisonous propaganda of the electronic media created a hostile environment. Consequently when killings took place, except for a handful of courageous and upright people, hardly anyone spoke out in protest.

The situation has not significantly changed. In September 1988, six persons were killed in Bidar. At first the incident was more or less ignored by the media. Later when the harrowing events came to light blame was put on Sikh students for their alleged misbehaviour. As you are aware of, this magazine was the first, perhaps the only one, to send a team to investigate into and report the gruesome killing of the innocents there in Bidar.

Similarly in January 1989 in Jammu 12 persons were killed and the earlier reports either played down or misrepresented the situation.

To collectively counter these problems we ourselves have to act more effectively. Paucity of resources and manpower are the main constraints.

You are requested to send your contribution by cash, cheque, draft, etc. in favour of THE FORUM GAZETTE, 3, Masjid Road, Jangpura, New Delhi-14, at the earliest. Your contribution can be adjusted, as desired—towards subscription for the paper, advertisement or outright donation. In a matter like this we need everybody's cooperation. In addition to your personal help we request you to persuade others. Atleast send us the names and addresses of such people whom we should approach in this matter. Your suggestions are requested and will be given serious attention.

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DID YOU KNOW?

What is a computer?

A computer is a machine that processes information according to a set of instructions called a programme. Computers are capable of storing and retrieving information. A computer's ability to do this distinguishes it from other mathematical devices, such as the abacus and the electronic calculator.

Who invented the computer?

In general, the invention of the computer is rooted in the development of other mathematical machines, beginning with the ancient abacus. Vannevar Bush (1890-1914), an American

How do Computers make pictures?

A computer picture is called a graphic. Artists, architects, engineers, and video game players all use computer graphics. A computer is programmed to change information into graphics when its operator draws, types, or presses buttons or other hand controls. Tiny dots called pixels light up, forming a picture on the screen.

How do computers make music?

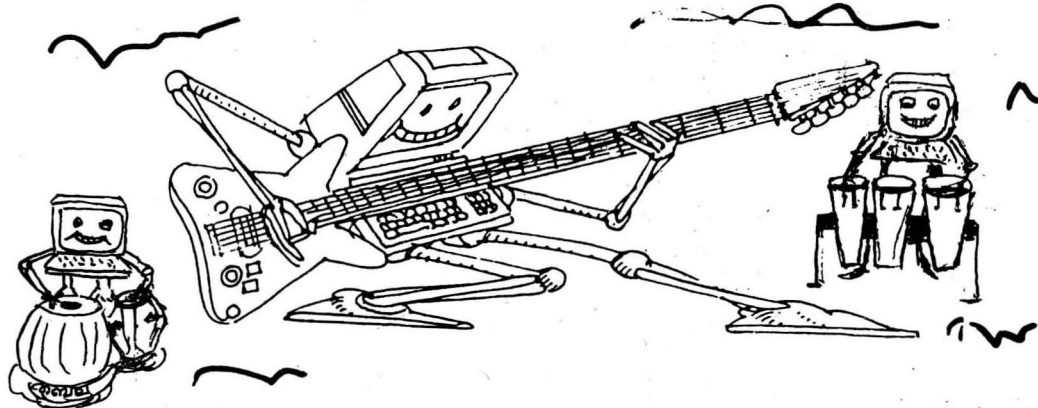
Music is an organized collection of sound frequencies a computer can be programmed to reproduce. To reproduce frequencies, the

How is computer speed measured?

Computers process information so quickly that the speed is not measured in seconds. It is measured in billionths of a second, or nanoseconds.

What language do computers understand?

Computers only understand binary numbers 0 and 1. The programmer uses a special "language" by which the computer translates instructions into the binary system. More than a thousand computer languages based on this binary system are in use today. The most common language used is called BASIC.



engineer, was the first to build a machine called a computer in the present meaning of the word. His machine, called a differential analyzer, was completed in 1930.

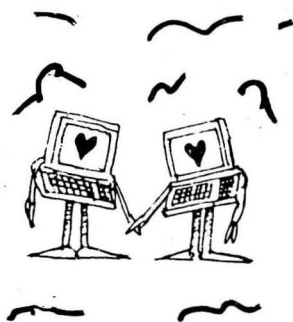
computer sends out electrical signals that represent notes, pitch, timbre, rhythm, and other physical qualities of music. Music made by computer is called electronic music.

How do people communicate with computers?

Most people communicate with a computer by typing information on a keyboard. Some special computers listen to people talk and respond by typing out messages; others respond on the touch of a

How long will a computer last?

Different parts of the computer have different life spans. The electronic parts, like the microchips, don't wear out. The mechanical parts, like the keyboard, tend to break down first, but can be replaced or fixed. A computer can last a long time, if it is cared for properly.



Is a Computer Intelligent?

Because computers are capable calculating at great speeds with perfect accuracy, they are often thought to be intelligent. However, computers are only able to process information given to them by people, who are intelligent beings. Computers never have ideas of their own and so cannot be considered intelligent.

Can a computer make a mistake?

Computer errors result from feeding wrong information into the machine or from an electrical malfunction of the machine. These errors are called "bugs." The process by which errors are corrected is called "debugging."

finger on the screen. There is even a computer which is operated by the user's looking at it. This computer records eye movements and prints the letters at which the person is looking.



PROFESSOR WORDS

'A word out of season may mar the course of a whole life'. It is very important to use right words in the right contexts. The ability to make the right use of words is not inherited from ancestors or received as a gift from the gods. It is acquired and developed by study. Some words present greater difficulties and require more study than other words.

Literally—Actually

Literally is erroneous as a mere intensive when there is no reference to words or their interpretation, as "He is literally six feet tall"; "This is literally Saturday." It is a still graver error to use it in such a sentence as "The news literally bowled me over" when the speaker means metaphorically and not literally.

Locality—Location

"Within a mile of town there is an excellent locality for an airport." Does the writer mean a locality or a location? Both words mean a place. A *locality* is a place viewed in reference to its geographical situation or its surroundings. It is often equivalent to a neighbourhood. A *location* is a place selected for a certain purpose. Land set aside for use as an airport or considered for this purpose would be called a location.

Locate—Find

Locate is correct in the sense of hunt for and find the source or place of something, as "to locate a noise or a light." It is not in good use as a general substitute for find. Say "I can't find the book"; "Did you find the man?"

Look—See

To *look* is to direct the eyes in

order to see. *Look* implies volition but not necessarily result. We can look without seeing what we are looking for. To *see* is to perceive with the eyes, with or without voluntary attention. We see what is before us without looking for it.

Look-out—Outlook

Look-out is colloquial in the sense of a concern, something to be watched or guarded against, as "That is his look-out." It properly

means an observation point or an observer. *Outlook* means the view or prospect seen by an observer. These words are sometimes interchanged but the definitions just given represent the best usage.

Looks Good—Looks Well

"That apple looks good" means "That looks like a good apple." "He looks good" means "He appears to be a good man." *Good* is an adjective and not an adverb. *Looks well* is the correct construction in references to health. "He looks well" means "He looks healthy" or "He seems to be in good health." *Looks well* is the correct construction in other references to appearance. "She looks well in that hat" means "She makes a favourable impression." *Looks good* is incorrect in these senses.

WORLD OF WORDS

An Oblong of Opposites

Find the opposites to words 1-8. As a guide you are given the first letter and the number of letters in the word. The letters you require appear at random in the oblong and each one may be used once only.

Y	O	B	L	C	J	A	G	S	R	E	O	E	N	R	I	O	C
N																	U
R																	B
P																	T
O																	H
E																	R
T																	Y
E																	A
N																	O
W	T	N	A	T	A	M	U	M	S	L	R	E	O	M	S	J	R

- | | |
|-------------------|------------------------|
| 1 Sharp (B, 5) | 5 Pain (P, 8) |
| 2 Joy (S, 6) | 6 Discord (H, 7) |
| 3 Ugliness (B, 6) | 7 Rare (C, 6) |
| 4 Accept (R, 6) | 8 Knowledgeable (L, 8) |

Answers

1. Blunt, 2. Sorrow, 3. Beauty, 4. Reject, 5. Pleasure, 6. Harmony, 7. Common, 8. Ignorant

- Compiled By AC Razia

"Hell Would Be Better"



In our series on the tales of torture from the Jodhpur Jail, we bring you the experience of Mr Chanan Singh, son of Mr Hakam Singh of village Rania in Amritsar

and make us answer what we had never known.

"After the preliminary 'interrogations' we were taken from camps to camps. And finally we landed at the central hell of Jodhpur. Life in the Jodhpur jail was beyond narration. Man against man. Brutality was the order there. Man was nasty there. There were no code of conduct. No manner. Nor any love. For days I did not see a ray of the sun. There was no fresh air. And around me there was no smiling face.

"Of course we were given food. Once with no chilli powder. Another time with excessive quantity of it. Once with lot of salt. Another time with no salt. But

TALES FROM JODHPUR

district.

Mr Chanan Singh, 67, an Amritsari Sikh, hails from an ordinary farmers' family. Mr Chanan Singh is illiterate, but it never hindered his thinking in high levels. When contacted, he could recollect a lot of what he confronted with in the central hell of Jodhpur. He remembers, "having completed my work in farm, I went to Amritsar to attend the Gurpur day of fifth Guru on 3 June 1984. Curfew was imposed at the Golden Temple complex just after my reaching there. The army started firing in the early hours of 4 June and along with some others I went inside one of the rooms of Saran (inn).

"The army then asked us to come out. But our fear dragged us backward. Later on the army entered our room and pulled us out. Young ones were separated from the elder ones. While the youngsters were tortured brutally, the elders were given a less dosage. The army interrogation team used iron rods and rifle butts to question

always with a lot of sand in it. Is it for human consumption? Had a slave been treated like this before the dawn of civilization? Or isn't it better in hell?

"Life was going waste. My mind was filled with my starving fields. My thirsty plantation. Oh! it was really a nightmare. Sleep parted me for ever. Only my faith helped sustain life. And came out alive.

"While I was in jail my young son stopped studies. I lost my two Bhabis (brothers' wives) and my cousin. The police continue to visit my house day in and day out. Now my body has become weak and useless. I cannot look after my land."

When asked about his political ideas, "I have no faith in Akalis. I have no political lenience. I have only faith in Taksal."

When asked whether he feel happy on his release, he was sad, "I would really feel happy on my release only when the others would also be released", realising the horror in the dungeons of Jodhpur.

Husband Subjected Wife To Agani-Pareeksha

Binno Kol, a 16 year old girl of Gabelha village, under Bahelpur police station in Bande district of Uttar Pradesh, was forced to stand on burning embers for some time resulting in burn injuries on her feet.

The man who inflicted this insult and injury on her was none other than her husband Ballu Kol. From where this poor and illiterate tribal got this idea is still unknown, but he decided to subject his wife to agni-pareeksha (fire-test) for suspected infidelity.

This tragic incident occurred on Feb. 26. As Ballu Kol discarded his wife, Binno went to the home of her parents in Rampuria village on February 27. Her father informed the police but his complain was

ignored.

On March 10 she was again beaten up by her husband at Bahelpur railway station when she was returning from Karvi town where she had gone for medical treatment. The Police held both of them and after some time released them.

Binno's father again complained to the police but once again his complaint was ignored.

The Police should have brought this matter to the notice of the higher authorities so that an effort could be made to find out how such an idea was implanted in this person's mind, and what can be done to remove such superstitions among people like him.

Organized Mass Rape

By Bharat Dogra

"They are coming. They are coming for me. Please save me. Save me somehow....."

These are the words with which a young woman of Harijanpur village wakes up suddenly in the middle of night these days.

She has not been able to forget the nightmarish experience of that day when she along with several other women were surrounded by dacoits in a forest near their village (where they had gone to collect fire wood, etc.) In a most disgraceful and shameful manner, the dacoits stripped the women, tied their clothes to trees and subjected them to mass rape.

In the same week some women of the neighbouring village of Sukhrampur were subjected to similar humiliation and torture.

It is widely believed that certain landlord interests of the area having links with dacoits may be encouraging these terror-tactics with a view to driving out the harijan cultivators. Ironically these harijan families were resettled here after they had fled from Baberu region following atrocities by landlords there.

After their resettlement here, with their hard work and help from government and voluntary agencies, they have been able to irrigate the land and increase substantially the productivity of land which now yields good crops of wheat and paddy.

This has aroused the greed of one neighbouring landlord, who has been involved in other land-grab cases. He, possibly in collusion with other such elements, is believed to have encouraged such terror-tactics.

The terror-struck men and women have been ordered by dacoits not to open their mouths regarding these atrocities. Protection should be immediately provided to them. So far the local police has failed to instil any confidence among poor people here.

Ironically all this torture and humiliation of women has taken place very near to the famous pilgrimage centre of Chitrakoot where Lord Rama had come after his exile from Ayodhya.

Boy Forced To Flee His Own Village For Rescuing Thousands

A serious train accident which could've claimed hundreds of lives was averted by the timely warning of a tribal youth. But instead of rewarding him, he has been terrorised and forced to leave his village by those who were afraid of the exposure of their negligence.

The incident occurred on October 28 last year about 12 kms from Manikpur railway station, on Manikpur-Banda route. Rampal

Kol, an 18 year old tribal youth (s/o Daddiva Kol) of village Marachandra was passing this way and Chambal Express (a super fast

train from Gwalior to Howrah) was about to arrive here.

The youth discovered that a portion of the railway track was breached. Just near the breach was a very deep ditch. Without wasting any time he took off his clothes, which happened to be of red colour, and waved madly at the train. The train could stop just in the nick of time to avoid the breach and the ditch.

The driver first angrily asked why the train had been stopped, but when the breached track and the ditch were seen then several staff members and passengers thanked the boy for saving their

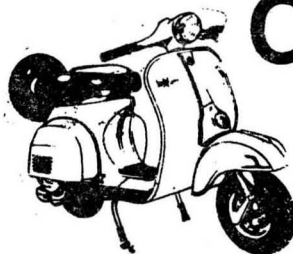
lives. Some passengers also gave a few rupees to the tribal boy.

The train waited for nearly 3 hours as repair work was undertaken. Photographs were also taken.

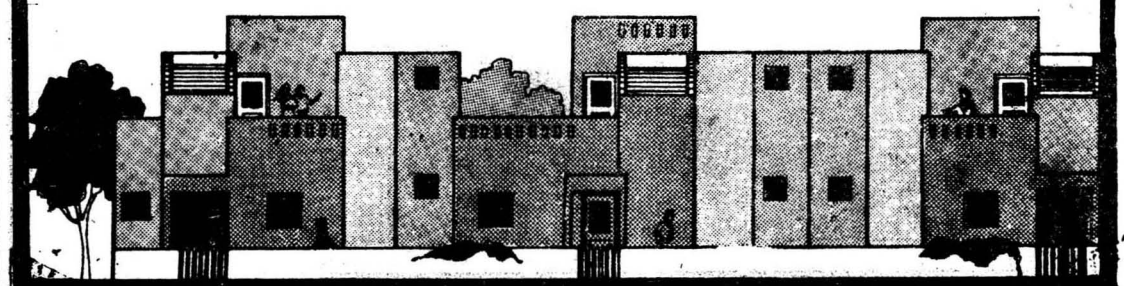
It was said at that time that he will get several rewards for his bravery and presence of mind. Later, however, the local officials who were guilty of negligence exerted pressure on the boy so that he had to flee from his village. For several weeks, he had to remain away from his village, resulting in great distress to him and his mother who is a widow.

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Attempts To Undermine The Sikh Political Power

"A deep conspiracy is visible to us and is implied in the following conditions: 1. Religious impartiality, human equality and democratic system; 2. Unity and integrity of the country; and, 3. Country's constitution—oath of confidence for the same. I feel that the above conditions are meant only to brand the Sikhs with suspicion and nothing else. A Sikh from very birth is impartial in religious matters, simply democratic in character and has full faith in human equality and its rights. The day he loses these three good qualities then every Sikh becomes a suspect because the above virtues form the real basis of the teachings of Guru Granth and Guru Panth. The Harmandir Sahib is the prime centre of the Sikhs, its foundation was laid by a Muslim saint, Sain Mian Meer. And it is in this place hymns of Sheikh Farid, Bhagat Kabir and Guru Gobind Singh are sung daily.

"Awake, oh, Farid, be ready for morning prayers....; first of all—

God—created light and all the human beings, have same divine light and are His creations; the whole mankind is one and this all of us have to recognise and realize.

"The teachings of Guru Granth Sahib are so liberal and universal in its approach that it encompasses the whole of mankind. These were the themes which have inspired the Sikhs throughout the last 500 years of its existence.

"Caste, country, religion, poor or rich, high or low, have got mixed up with man made differences and great teachers of our faith tried to eliminate the same. Thus the double institutions of Sangat and Pangat (sitting for food in Sikh

Speech By Prof. Darshan Singh

If the present constitution does not give equal rights and privileges to the Sikhs, they have to keep on struggling for the amendment, and will keep on the right to fight

mess irrespective of caste, creed and status) were set in force permanently and it was here that the great emperor Akbar was not accorded any separate or higher status than of a commoner of humble origin, in God's house. In

the city of Amritsar 52 holy singers of various creeds and castes were all welcomed to settle in the place thus giving a final blow to the "touch me not" ideology. This itself is a proof of respect of human equality in the faith.

"Personal and individual liberty have power which should go hand in hand with the ideal of human equality and to enforce the same Gurus upheld the superior status of the Sikh Congregation (Sangat), and such one is called of 21 bisways while Guru himself stands only for 20 bisways.

"Nanak in his master piece "Japji" had declared "Panch Parwan, Panch Pardhan"—Five selected ones (who gave heads) and not elected who were hence forward to be the real leaders and guides whose word was law and Guru Gobind Singh had bowed down his head to the command of the five and had even declared—"It is because of them that I have attained the high position otherwise I would be like millions whom none respects or obeys—"In hi ki Kirpa ke Saje ham hain, nah Mo so Garib crore paray hain", and commanded his followers to obey the decision of such five a true democratic system.

"And then came in existence the Amrit taking ceremony when in the holy presence of Guru Granth Sahib all took Amrit from one and only one bowl. Sikhs took oath and hence forth they would renounce the caste mentality and be always impartial in matters of religion and same Sikh has promised to support every religion and help the suppressed and persecuted ones always. He would be a true democrat if one obeyed the Panthic leadership. It was after acceptance of all such commands that one would be termed Khalsa. It is for this reason that all office bearers of Akali Dal must take Amrit so that they are impartial in religious matters to be true democrats and then only one is supposed to have passed through the test of being a democrat. In Sikhism all these principles are upheld—these are to be taught, practised and spread from all the Gurdwara pulpits. Akali Dal takes full responsibility of this on its head. It is for this reason that the Sikhs have adopted the motto which is contained in the slogan, *Khalsa ji da bol bala* which

means upholding of religious, political and economic status—None in the garb of democracy or impartiality dare to do away with the high beliefs and teachings of Sikhism which do not allow to be compromised by any self-seekers.

"Under the present rule of the government, we are witnessing communal clashes occurring often here and there, poor are becoming poorer and the rich ones getting richer and richer; the judiciary not bestowing justice, all round anarchy and on the top of this, the innocents are being killed almost daily in fake police encounters. As regards unity and integrity of the country, I feel that by making it a pre-condition for the Sikhs the loyalty of the Sikhs towards the country is being suspected. Sikhs had opposed the very idea and concept of Pakistan and infact they supported the cause of equal rights for all Muslims and in no way had agreed to divide the country. In Lahore, before the partition, Master Tara Singh had torn apart the flag of Pakistan—this was the outcome of our joint and collective community approach and spirit. I would like to ask that for the sake of political power for selfish purpose who had agreed to the division of the country? Even now this selfish motive is at the root of all troubles and will lead to further division of the country—True and loyal citizens of the country should realise and recognise these harmful and nefarious designs—and this narrow thinking will be the cause of breaking up the country.

"Next comes the expression of full faith in the Constitution of the country. The ruling party, every five years and even sometimes before the expiry of the same, take the oath for all this but when it comes to obtain political gains, many times the constitution has been amended and modified. Such changes in the last 40 years can be counted as many as 65, then how is it that those who take oath feel after sometimes that something is wrong with the constitution and this one is to be amended—why have changes at all and why not accept the status quo for good? What is the fate or value of such oaths. If rulers can introduce such changes for the benefit of its own party—and yet they call themselves upholders and believers in the constitution. But if the present constitution does not give equal right and privileges to the Sikh people and so Sikhs have to keep on struggling for the amendment, and will keep on the right to fight—and then why this condition for Sikhs alone. In the light of all the above one is compelled to one, and only one, conclusion that the centre suspects only the Sikhs and is pursuing a dangerous scheme of destroying the political future of the Sikhs."

—Translation by Principal (retd.)
 Tanjit Singh, G.P.T.

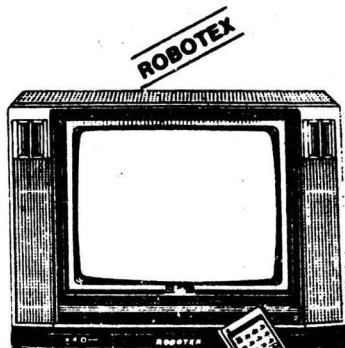
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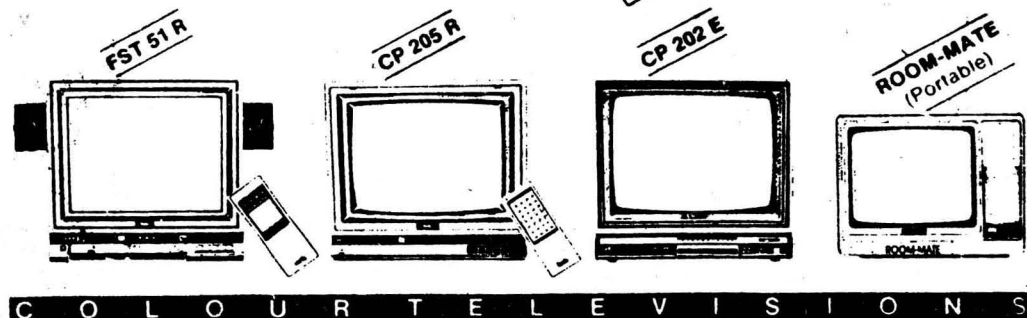
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